IF God thus warne each ſon he takes,
Or chaſneth them for ſinne;
He ſcourgeth ſore all ſinfull men,
Now dead which liue therein.

Abandon ſinne in time therefore,
New Creatures learne to be,
Dwell in his loue, liue in his feare,
Repent, be rul'd by me:
Each day and night ſtill ſinne forſake,
Without your long delay,
Euen for his Sonnes ſake Ieſus Chriſt,
So ſinne is waſht away.

Johannes Andrewes.

Anagramma.

Annon Ihe ſure adest?

A MOST NECESSARY Caveat from GOD, to beware of his Rod.

Wherein is contayned, not onely *a ſhort and compendious Method*, briefly to exhort all ſinners to *forſake their ſinnes*:

But alſo a true and perfect way to win *the very careleſſe ſinners (if there be but the* leaſt ſparke of Grace in them) vnto ſpeedy Repentance, that in the end they may obtaine eternall life.

Directed vnto all the Elect Children of God, which truely Repent.

Newly Published by *Iohn Andrewes* Preacher of GODS Word.

Being firſt Seene and Allowed.

LONDON,
Printed by NICHOLAS OKES.
1627.

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TO THE RIGHT

Vertuous, Renowned, truely Noble, High, and moſt Worthy Princeſſe, excelling in Piety; the Lady KATHERINE, Dutcheſſe of *Lenox* her Grace: All grace, true honor, continuall health, joyfull proſperity, with all other godly vertues in this life; And the Crowne of Glory, through the mercy of IESUS CHRIST, in the Life to come.

(* * *)

Right Vertuous, and moſt Worthy Lady, whereas I haue formerly Dedicated my Petition *and* Reſolution *vnto my Lord and Saviour Ieſus Chriſt*: Chriſt his Croſſe *vnto our late* Englands ioy, *our ſecond* Solomon, *our juſt* Samuel, *our phœnix of felicity, and deceaſed Prince of peace, yea our renowned Monarch of this Realme, King* Iames;

and my others, Vnto all the Elect Children of God.

And now I would not haue this my last Worke wander a broad vnregarded, wanting Protection; but haue imboldned my selfe to make my choyce of your Grace *to Dedicate it vnto.*

For like as your Religious zeale towards Gods Word, with your vnexampled goodnesse, doth exceede your greatnes; so will it also (I trust) excuse my boldnesse, in this my humbly entreating your gracious Patronage, *of this Mite of my poore Labours.*

The which, with as tender affection, as euer mother gaue her breast vnto her Childe, or the Pellican *pecke out her blood to feede and cherish her young; I doe heere as kindly Dedicate and Present the same vnto your* Grace. *Whom the Lord hath adorned among other Vertuous Ladies, with whom ye shine as a cleare Lampe of Light in the World, through your vnfeigned loue vnto Religious Preachers, and sin-*

ſincere Profeſſors of the Goſpell, that you are willing with the Primatiue Church, to lay downe your ſubſtance at the Apoſtles feet, in fauour to doe them good: Which ſheweth vnto the view of the World, that you are a Grace and Honour, not onely vnto your Houſe; but alſo vnto Your whole Degree and Sexe, which is a ſweete Teſtimony vnto your owne heart, that you are beloued of God; and hath made you farre and neere beloved of all thoſe that loue God.

And ſo many are the bonds of my dutifull affection, which in heart I am deuoted vnto your Grace, that ſo kindly relieued me, in my moſt impouerisked eſtate: that I cannot with The nine Leapers, whom Chriſt cleanſed, go my wayes, and not returne to giue thankes, but with the good *Samaritan, Iohn* 3. 33. *According to my bounden duty, with all humility moſt humbly thanke You for the ſame; yea, it hath alſo animated my affection toward You, in ſo much, that I could no ſooner thinke of this Subject,*

(in ſome ſort to render my duty and ſervice vnto Your Grace) but I made you the ſubject of my thought, to Dedicate it vnto You, and am ſorry it is no more worthy of Your zealous view.

Yet, if the good liking of this Mite, could but winne the hope of Your Favour, to entreate You with Patience to peruſe the ſame; and withall to grace me with Your Worthy acceptance to Patronize it, with no worſe liking than Alexander received a few harſh Lines of Verſe, from poore Chærilus: Artaxerxes a handfull of Water from Senæca: Or our Saviour the Widdowes Mite.

Then ſhall I, (if GOD ſpare me life) be comforted and encouraged, vnder ſo Gracious and Worthy Favourer, to proceede in the like Studies. And according vnto my bounden duty, inceſſantly, with all Humility, pray vnto Almighty GOD, not onely to continue, and Preſerve Your Grace in Health, Wealth

and moſt joyfull Proſperity vppon earth, but alſo to bee farre more adorned with that beautifull Diadem, where-with Chriſt Crowneth his Elect in the Kingdome of Heaven.

Your Graces in all Chriſtian duty to be Commaunded,

Iohn Andrewes Miniſter and Preacher of Gods Word.

Anagramma.

Vi ueneranda ſones.

To the Christian Reader, *in the Lord, &c.*

LEt no man carpe, or censure any,
Though this *Caveat* serues for many;
Be it, it spares none, summons all,
It tells them how to shunne their thrall;
And doomes them Glory that repent,
Though some it touch with discontent.
The Author loue, accept his paines,
That made this *Caveat* for thy Gaines.

Vale.

Iohn Andrewes *Minister and Preacher of Gods Word.*

Anagram.

Heaven is round.

A Caveat from God,

To beware of His Rod.

IOHN *Chap.* 5. *Vers.* 14.

Sinne no more, leſt a worſe thing come vnto thee.

I Will not intermeddle with the Argument of this Chapter; nor make any generall Diſcourſe of the whole, becauſe I wil not make too long a Preface, for ſo ſhort a Treatiſe: Theſe few words ſhall ſuffice, being plentifull and rich in matter, they are the Counſell or Preſcription of the greateſt, and chiefeſt [a] Phyſition that ever was in the World; therefore it ought of all men to be the wor-

[a] Luk. 4. 23 Mar. 5. 29. 34. 41. Luk. 5. 31.

worthiest, and best accepted, because they are the words of our Saviour [b] Iesus Christ, that good Physition of our Soules; who meeting with a Cripple in the Temple, whom he had healed of a very long and loath-some disease before, doth now beginne to threaten him; that if he returne agayne with the Dogge to his vomit, and with the Swine to his wallowing in the mire, [c] and filth of his sins, hee will be meete with him for all together; hee will pay him home: God will not bee jested withall, worse things shall [d] happen vnto him; hee shall bee punished in this life, and afterward shall bee tumbled into the poole, not [e] *Bethesda* where peraduenture hee may hope to be cured; but *Gehenna*, where he shalbe tormented in that dreadfull Dungeon of vtter darknesse, that burning Lake and most fearefull Tophet, [f] yea in the hollow Caue and Chaos of all confusion for ever.

[b] Acts 5.3. Mat. 1.21. 1 Tim.4.10

[c] 2 Pe.2.22 Prou.26.11

[d] Deu. 32. 42,43. Nah. 1.2,3 Esay 66.15. 16 24. Heb.10.27 ude 6. 2 Pet 2.4. Reu.20.10

[e] Iohn 5.2 14 15.

[f] Es.30.33

Sinne

Sinne no more, leſt a worſe thing come vnto thee.

THeſe VVords divide themſelues into two parts. Firſt, An Exhortation or Admonition, *Sinne no more.*

Secondly, A reaſon, *leſt a worſe thing come vnto thee.*

The Reaſon is two-fold: Firſt, *A beneficio Collato*: From a benefit received, in the words before my Text, *thou art made whole*

Secondly, *A teribili Commination*: From an heauy threatning, *Leſt a worſe thing come vnto thee.*

Firſt, the Admonition, *Sinne no more.*

Heere alſo are two things to be noted.

Firſt, we muſt note who it was that gaue this Admonition.

Secondly, what a loath-ſome thing *Sinne is*, that it muſt not bee committed.

The Admonition: *Sinne no more.*

Firſt.

First, let vs note, who it was that gaue this Admonition: It was not the *African Scipio*, nor *Hanibal*, nor the peerelesse *Pompey*, nor the mighty *Persian Cyrus*; neyther yet the *Macedonian* Conquering Monarch, Emperious *Alexander*: But it is Iesus, the Creator and Preserver of all mankind; [a] *It is that Alpha and Omega, the beginning and ending, which is, and which was, and which is to come: Even the* [b] *Almighty, which was Crowned with Glory and Honour;* [c] *at whose name all knees shall bow;* [d] *and at whose feete the foure and twenty Elders layd downe their Crownes: it is the* [e] *strong God, the* [f] *God of power, the* [g] *high and mighty God, which* [h] *gaue his backe vnto the smiters, and his cheekes vnto the nippers, and hid not his face from shame and spitting; but hardned it like a Flint stone*; and had his garment dipped in *blood*, as one that came from *Bozrah*; and all the Friends in Hell, *like Bulls of Basan*, ranne vppon him: It

[a] Gene. 1. 26 27. Gene. 6. 1. Wisd. 2 2 Gene. 2 7.

[b] Reu. 1. 8. Reue. 21. 6 Esay 41. 4. Esay 44. 6 Reu. 22. 13

[c] Heb 2. 9

[d] Phil 2. 10 Rom. 4. 11. Esay 65. 2?

[e] Reu. 4. 10

[f] Psal. 22 8

[g] Wis. 12. 16.

[h] Gene. 17

[i] Es. 50. 6, 7

It is the mighty *Lyon* of the Tribe of [k] *Iudah*; the Prince [l] of *Peace*; the *Conquerer* [m] of *Death*, [n] *Hell*, and [o] *Sinne*; yea the great *Iudge* of the [p] World; and *Bishop* of our [q] Soules, *Christ* [r] *Iesus* our *Savior*; it is hee that is the Lord of *Hosts*, the righteous *Iudge*, *that trieth the reines and hearts* [t] *of all men*: *It is he that is the* way, *the* truth, *the* light; *and the doore to enter* [t] *into Heaven*: *If any man enter in by him, hee shall* [u] *bee saved*: It is hee that is the prevayling *seede* of the *Woman*, which was promised in *Paradise* by God the *Father*, vnto *Adam*, saying: *Semen mulieris conteret caput Serpentis*: The seede of the *Woman*, shall breake the *Serpents* [w] head: It is he whom *David* willeth to kisse, and embrace *lest hee* [x] *be angry*: It is hee that is *Lord* of *lords*, and [y] *King* of *kings*; yea, the Spirituall *Rocke*, whom all our fore-fathers did *eate* [z] and *drinke* of: It is he who is acknowledged and confessed by his greatest enemy, to be the *Sonne of the most*

k Reu. 5. 5.
l Eph 2 14
m Hos 13. 14
1 Cor. 15. 54.
n Heb. 2. 14
o Luk. 1. 74
Hose. 10. 8
p Gen. 18. 25.
q 1 Pet. 2. 25.
r Luk. 2 11
t Ier. 18. 10
t Ioh. 14 6.
u Ioh. 10 9
w Gene. 3. 15.
x Psa. 2. 12
y Reue. 17. 14
1 Tim 6. 15
Psal. 78. 15.
Reu. 19. 16
z 1 Cor. 10 3, 4.
Ex. 15. 15
Num. 20. 10, 11.
Exod. 17. 6

[a] Mar.5.7
[*] Mat.3.
...ar. 1.11

[b] ...oh.1.29

[c] Mat.18 2

[d] Pſ.118.2
Ier.33. 11
Pſal.103
Mat.19.1
[e] Ioh.5.1
[f] Rom.10
12.
[g] Eſ 65.2
[h] Rom. 1
12.
[i] Rom.10
11.
Eſay 28.16
[k] Acts 10
35.
[l] Rom.8 2
[m] Wiſ.1
21.
[n] 1 Tim.2
5
[o] Heb.12
[p] Ioh.15 5

moſt high [a] *God*, in whom God the Father ſayd, *I am* [*] *well pleaſed*: it is the *Lambe of God*, poynted at by St. *Iohn*, and ſent to take *away all the ſinnes* [b] *of the World*: It is hee that freely forgaue the *ten thouſand Talents*, that was owing [c] vnto him: yea he it is that is ſo good and [d] merciful, that ſayd not onely to this Criple, *Sinne* [e] *no more*: but is ſo rich vnto all which call vppon him for [f] *mercy*; that hee ſayth, before they *call*, I will *anſwere*; and while they [g] *ſpeake*, I will *heare*: And thus kindly hee ſheweth his *mercies*, to all that *call* vppon his [h] *name*; to all that *beleeve* in [i] *him*; to all that [k] *Feare* God; and to all that *labour*, and *groane* vnder the burthen [l] of their *ſinnes*; to conclude, this our ſweet *Ieſus* [m] is the *mediatour* betweene God and [n] *man*; hee is the *Author* and *finiſher* of our [o] *Faith*; and without him wee *can* [p] *doe nothing*. And thus much briefly, concerning the *Author*, which gaue this ſame Admonition to the Criple,

Eriple, *Sinne no more.*

Secondly, what a loath-ſome thing *ſinne is*, that it muſt not bee committed.

To *Anatomize* ſinne by his deteſtable and vgly diſcription, that it may appeare in his owne likeneſſe; I muſt goe as nigh vnto it (if I can) as the ſeauen hundred *Benjamits* did to their marke: *Which every one* [a] *could fling ſtones at a haires breadth, and miſſe not.* [a] Iudg. 20. 16.

Sinne is an evill effect or action, ſtriving to *violate* [*] *the Law of God*, and maketh the ſinner guilty of Gods wrath, and [b] eternall damnation, both of body and ſoule; the which whoſoeuer committeth is of [c] the *Diuell.* [*] 1 Iohn 3. [b] Eſay 60. 15. 16. 24. [c] 1 Iohn 3. 8.

It is the vile and moſt damnable thing in the World, the onely *Noli me Tangere*, which God would haue no man to touch, or taſte, in the leaſt degree, it is the very excrement of the Diuell.

Sinne

Sinne is so vile, that the very stinke thereof, even at the first committing, made all the whole world to mourne for her [d] malady, which was so loath-some in the nostrills of the *Lord*, that it could not be cured, nor in any way helped without a *mithradate confection*, of the best blood that ever was in the [e] world; yea, it is the very sting of [f] *Death*; and it may be compared *Adventum vrentem*, to a burning winde, which dryeth vp the *Fountaine* of [g] Gods loue, the *Dew* of his [h] mercy; and *Floods* of his [i] grace, the very evill of *sin*, may appeare in three things.

[d] Rom. 8 22. 23.
[e] Ephe. 1. Heb. 9 14.
[f] 1 Cor. 15 5.
[g] Ioh. 3 16
[h] Deu. 33. 28.
[i] Ephe. 1. 7 Titus 3. 7.

First, in the deformity, *for* [k] *God doth loath it.*

Secondly, in the iniquity, *for the Divell doth loue it.*

Thirdly, in the infirmity, *For the whole World is infected with it.*

[k] Psl. 4. 6. Pro. 15. 8, 9 Esay 1. 9. Psal. 14. 4. Esay 1. 15.

Thus you may see, that *sinne* is the only worke of Sathan, which loueth no Venison but the *Heart*: no

to bow

no Foule but the *Bread*; [illegible]
Fish but the *Soule*: Yea, the very
nature of *sinne*, is:

First, to get Delight.

Secondly, Consent.

And thirdly, it presumeth to raigne in the heart, and sit in the very soule of man, and there to tyrannize, vntill his iniquity do come to maturity; for *Via peccati ingredientes contaminat; progredientes obstinat, egredientes exterminat*: *Sinne* in the first entrance defileth, in the progresse hardneth, and at his going out destroyeth. Rom. 6. 12.

Sinne causeth all those that commit it, to [a] *dishonour* God; crucifie Christ a fresh, and grieue the Holy Ghost. [a] Ioh. 5. 23 Ephe. 4. 30

Briefly to conclude this poynt, Christ wil say at the day of iudgement, both to the sinne and sinner, that continue in their sinne (not as he sayd to this Cripple) *sin no* [b] *more; But goe yee cursed*; with this farrewell, *Depart, I know* [c] *yee not*. [b] Ioh. 5. 14. Eccle. 11. 1 [c] Mat. 25. 41. Mat. 7. 28.

First, they shall haue Christ his

...ich is *Pœnarum inflictio*, infliction of punishment: which is two-fold, *Pœna damni*; and *Pœna sensus*, the punishment of losse, and the punishment of sence.

Secondly, they shall bee cursed of the Angels, whose Curse is, *Conscientia Cruciamen*, vexation of Conscience.

Finally, they shall be cursed of the very Divells, whose Curse is *Pœnarum executio*, the execution of punishment.

And thus in a short Compendious Method, you may briefly see, that the basenesse of sinne was the cause why God sayd to the Criple *Sinne no more*: Seeing sinne is thus odeous in his gracious sight: And thus much concerning the Description of *sinne*.

The

without sinne in the ...
therefore our Saviour in bidding his man sinne no more: *Non exegit ab omni peccato vt sit immunis*: Requireth not that he should be free from [g] all sinne: *Sed comparatione vitæ prioris*; but in comparison of his former life. For our Saviour * Christ knew, that he was not only *impius & improbus*, voyd of all holinesse and honesty for a time; but that hee was *insignis nebulo*, a notorious, grosse and grieuous sinner. Therefore in bidding him sinne no more: Is, that as hee hath formerly obeyed sinne, now he must withstand [h] it, and walke no more so inordinately in [i] it, and as hee was wont to yeede vnto it, so now hee must striue against it, that it may reigne [k] no more in him, to Captiue and enthrall his soule vnto eternall [l] perdition. For *Ex sanitate animæ fit sanitas corporis*: The soules soundnesse is the bodies safety; and if his soule had not sinned, (no doubt) his body had not smarted; but had beene

Acts 5. 31. Math. 1. 21.

[g] 1 Ioh. 1 8

* 1 Tim. 1 10, Math. 1. 21 Acts 5. 31 Exo. 22. 31 1 Pet. 1. 15. 2 Pet. 3. 11 Iohn 5. 14 Eccle. 21. 1

[h] Iam. 4. 7. [i] Eccle. 21. 1 1 King. 2. 4 1 Kin. 3. 14 Colo. 4. 5.

[k] Rom. 9. 12

[l] Mar. 9. 14 Dan. 7. 11

Wherefore wee may gather, that the only cause of our Saviours conference with this man in the Temple, was to shew him, that the first and efficient cause of his sickness, was nothing but his sinne, [m] And therefore hee admonisheth him to sinne no more, lest a worse thing come unto him.

Christ would haue him to sinne no more, [o] neyther in *Cogitatione, proposito, actione, nec obdurations*; Neyther in thought, purpose, performance, nor countenance. He would not haue him to [p] sinne in thought, lest it should cause him to stumble; nor in purpose, least it make him fal; nor in performance, least it cause him to lye prostrate: neyther in continuance, least it make him become obdurate, and past all sense and feeling of sinne. But aboue all things [q] to abhorre sinne.

[m] Ec. 6. Mat. 3.12. Nahu. 1.2. Acts 5.31. Mat. 1. 21. 1 Tim 4.10

[1] Leue. 26. 16 18. 1. Sam. 24. 10. 2. Chro. 21. 13, 14, 15 Num. 12. 10. 11. Iohn 8.34.

[o] Ioh. 5.14 Eccle. 21.1

[p] Wis. 1. 9. Mat. 12.25 2 Cor. 5.10 Eccle. 12.14 Mar. 12.37 Rom 14.12 1 Pet. 4. 5.

[q] Ioh. 5.14 Eccle. 21.1

Sinne no more.

Our Saviour [r] Christ would haue

[r] 1 Tim. 4. Acts 3. 31. Math. 1. 21

haue this man no
fore-warning was a signe that
loued him, and was loath [f] to lose
him: But this loue was not of him
to Christ, but of Christ to [t] him;
whereby we may note, that Christ
loveth not only *proximum*, his nee-
rest, nor *amicum*, his deerest; for
Cum inimici essemus, when wee
were his enemies, foes, and adver-
saries, [u] hee so loued vs that hee
dyed for vs [x].

If you say, this man was Christs
friend, because hee cured him: I
may answere, he cured him indeed,
Amicum nondum amantem, his
friend, not yet loving him: *Sed a-
micum vt jam amatum*, but as his
friende now beloved [y] of him.
Wherefore it may truely be sayd
that hee was, *Non amicus quasi a-
mans*, not his friend as [z] loving;
Sed amicus vt amans, but his friend
as beloued.

But yet let vs marke; Although
God loue man neuer so * dearely,
yet if hee continue in his sinne, hee
will seuerely punish [a] him: It is

[f] Exo. 20. 6
Iohn 10. 20
Gala. 2. 20
1 Ioh. 4 9
Eph. 2. 1
Ierem
Rom. 5
[t] 1 Io. 4. 1
Iere. 31. 3
[u] Ephe. 2
[x] Ro. 5 6, 8
Iohn 3. 16
Rom. 4. 25
Heb. 9. 15. 28.
1 Pe. 3. 18
1 Ioh. 4. 9.
Iere. 31. 3.
[y] 1 Io. 4. 10
Iere. 31. 3.
Rom. 9. 5.
[z] Ioh. 5 18
Acts 20. 30
1 Ioh. 4. 10
* 1 Sam. 13 14.
2 Sam. 11. 4
2 Sa. 24. 15
[a] Nahu. 1. 2, 3.
Mat. 9. 44
Esa. 66. 15
16. 24.

...ow God hath dealt with those that haue beene neereſt and deareſt vnto him, and of [b] him beſt beloued. How for ſinne onely, and that but once committed (as it is thought) hee hath changed his countenance towards them, turned ouer another leaſe, and hath moſt ſeuerely puniſhed them.

The Angels whom hee ſeated in Heaven, and adorned with ſingular graces and perfections aboue all other Creatures; for one onely ſinne of pride againſt the Maieſty of their Maker, were hurled into Hell, and are holden with chaines of darkneſſe for euer-laſting damnation. [c]

After this, God made him a new friend of fleſh and blood; he Created *Adam*, and placed him in Paradiſe, [d] whom he loued exceedingly, and liued friendly and familiarly withall; hee made him Vice-gerent and ſole ſupreame Soueraigne ouer the whole World: And as the Pſalmiſt ſpeaketh) put all

[b] 2 Sam. 13 14.
2 Sam. 21. 8
Math. 25. 30. 41. 46.
Dan. 7. 11
Mat. 3. 12.
Mat. 5. 20.
Luk. 19. 15

Heb. 10. 27
Mat. 22. 13
Mat. 23. 33
Luk. 16. 23
Mar. 8. 12. 29.

[c] Iude 6.
2 Pet. 2. 4
Reu. 20. 10

[d] Gen. 2. 15
Pſal. 8. 6.
Heb. 2. 8.

all things in subjection vnder his feete; yet for all this, when once hee brake his Commaundement, and [e] did eate the forbidden fruite, all friendship was broken betwixt them, and God mightily offended, insomuch, that hee banished him out of Paradise, and condemned him and all his Posterity (had hee not repented) to eternall misery, and euerlasting damnation.

How seuerely this sentence is executed, may easily appeare by this, that many millions of people, yea all the sonnes of *Adam* are adjudged to Hel fire [f] for euer, saue onely those whom Christ Iesus hath ransomed with his precious blood, and bitter passion on the [g] Crosse.

Lastly, because I will not trouble you with a Cloud of witnesses to this purpose, which filleth the Booke, and are too long to repeate. King *David*, a chosen Vessell, and a faithfull servant of God (as the Text termeth him) a man after Gods owne [h] heart; yet

[e] Gen. 3. 6
Gen. 4. 24.
Gen. 4. 10.

[f] Rom. 5. 12.
[g] Io. 25. 26
Iohn 6. 35.
Ioh 3. 16.
2 Cor. 5. 15
Rom. 5. 6.
1 Cor. 15. 3
1 Tim. 2. 6
1 Pet. 3. 18

[h] 1 Sam. 13 14.

for his Adultery: [i] and numbring the people, God unsheathed the sword of his vengeance, and made it drunken with the blood of seauenty thousand for [k] his sake.

Hereuppon let vs consider with our selues, search the [l] Scriptures; and let each of vs descend into his owne soule and conscience, and see whether there bee any reason or cause in the VVorld why God should spare vs, or change the course of his justice towards vs, when hee hath dealt thus seuerely with great personages, and holy Prophets for some few sinnes, and those onely of infirmity. And let vs resolue with our selues, that vnlesse wee repent vs of our sinnes, God will meate the like measure vnto vs, and our reward and punishment shall be the same, which hath befallen vnto [m] others. Here wee may learne what it is, that is the cause of Gods anger, and haleth downe a punishment vppon men: the Text sets it downe in a grosse summe, and in [n] generall, to be

[i] 2 Sam. 11 4.
[k] 2 Sam. 24 15.
[l] Ioh. 3. 39. Rom. 15. 4. Nehe. 8. 7. Deu. 6. 6, 7 8, 9 Acts 17. 12 Psa. 119. 2, 4, 9. Pro. 30. 5. Psal. 112. 1, 2. Deu 11. 21 22. Iosuah 1. [k] Psal. 19. 7, 8, 9 10.
[m] Nahu. 1. 1, 2, 3. Reu. 17. 8 1 Sam. 3. 12, 13. Hose. 4. 2, 3 [n] Ioh. 5. 14 [illegible]th. 9. 2 Math. 8. 16 Deu. 26. 16 18 Num. 12. 10 11

bee ſinne: For ſinne cauſeth Children of vnbeleefe [a] ſo to dandle in the lappe [b] of folly, that they neuer feare their fall, nor hells fury [c], vntill they bee ſeiued with a writ of preſent [d] pennance. Sinne blindeth the ſight of many, which in their owne conceite ſeeme to be wiſe [e], but wanting true wiſedome, ſeparate themſelues from God, and run head-long to hell, and eternall [h] damnation. Marke I pray you, the ſubtilty of ſinne, whom it can diuert from the milke of Gods [i] word, it politickly blotteth againſt, with the doctrine [k] of vanity: whom ſinne can fruſtrate from the rock of [l] religion, it viteth vnto the God of [m] *Ekron*: whom ſinne can diuorce from the Spouſe of [n] Chriſt, it deflowreth with the foule whore of [o] *Babilon*. And in the end, ſinne bringeth with it ſuch damned [p] ſpirits, howling hel-hounds [q], and [r] roaring Lyons, with *Vaſa furoris*, their veſſells of fury, which euer ſhall be prepared ready for their [ſ] prey. Thus ſin

[a] Eph. 2. 2
[b] Ec. 10. 10
[c] Iud. 8. 17
[d] Mat. 25. 12
[e] Luke 12. 19, 146
[f] Ro. 1. 22
[h] Eſa 59. 2
[i] Ierc. 15. 6
Eccl. 10. 13
[i] 1 Pet. 2. 2
[k] Ier. 10. 8
[l] 1 Cor. 10. 14
[m] 2 Kin. 1. 2
[n] Reu. 12. 19
[o] Reu. 17. 3
[p] Rene. 12. 3, 4.
[q] Math. 25. 41
Luk. 13. 27
[r] Pſa. 22. 16
1 Pet. 5. 8
[ſ] Iſal. 35. 17
Reu. 12. 4

...not forsaken, causeth a worse thing to come vnto all them whom it ruleth and * over-commeth: *Qui jam nolentes ceciderunt in pœnam; quia sæpe volentes ceciderunt in culpam*; which now vnwillingly are punished in Hell [t] fire, because they so often sinned, and so long and willingly continued in their sinne, without [u] repentance.

Heare, oh therefore, heare all you that walke after the lusts of your owne hearts, and depart from *Bethel* [x] the House of God, to starue your soules in *Bethauen*, the den of [y] *iniquity*: It is sinne, oh! it is your vnrepented sin that drawes Gods anger towards you, that makes our eyes more dry then the stony [z] rocke, and your heartes more hard then the Adamant; that you cannot relent with any tender affection vnto your God, for all your soule [a] offences, which you haue daily and hourely committed against him.

Oh! if you did feele the smart of sinne but pricke in your wounded

* Rom. 6. 12
[t] Esa. 10. 33
[u] Luk. 13. 3 Nahu. 1. 2
[x] Ge. 28. 19
[y] Ios. 24. 20 Hos. 4. 15. Ioh. 18. 12
[z] 1 Ioh. 3. 8 Nah. 1, 2, 3 1 Cor. 15. 56 Iohn 8. 34 Rom. 6. 12 Rom. 6. 21 Iere. 31. 30 Exo. 17. 6 Num. 20. 8

ded conſcience, it were [illegible] enough to draw ſtreames of teares out of the dryeſt eye that euer was in the head of man; and to excite a multitude of ſorrowfull groanes out of the heardeſt heart that euer God made: Yea, it would make you (like *Dauid*) to pray [a] and cry vnto God againe and [b] againe, and neuer leaue the Lord vntill you obtayne his mercy and [c] fauour, that you may get ſome comfortable perſwaſion of Gods loue in Chriſt, for the pardon of your ſins. Vntill you doe ſo, you ſhall neuer haue peace nor quietneſſe of conſcience, nor any ſound comfort of Gods holy [d] Spirit in you.

Therefore, with ſpeede learne heere of our Saviour to ſinne no more [e]; for it is farre better for vs, that *Anima carnem ad Cælum vehat, quam vt anima caro ad infernum trahat*: The ſoule ſhould carry the body to Heaven, then the body ſhould pull downe the ſoule to Hell, [f] by the heauey weight and burthen of ſinne.

[a] Io.20.1. Ezec.12.3 [a] 2 Sam.24 17,20
[b] Pſal.51 2,11,12
[c] Rom.12 11,12 Luk.21.36 Luke 18.1. Eccl.18.22 Ephe.6.18 Col.4.2,3 1 Theſ.5.17 2 Theſ.3.1
[d] 2 Cor.13 5 1 Cor.3.16 1 Cor.12.3 Gal.1.5.12 1 Iohn 6. 20,27.
[e] Iohn 5.14 Pſal.41. Eccle.21 1
[f] Eſ.30.30.

For sinne is of such an intollerable weight, that it pressed Christ himselfe, as a cart is pressed that is full of sheaues: and it maketh the earth to reele too & fro like a drunken man. Wherfore, let vs fly from sinne as from a serpent, *saith the Son of Syrach*, and learne here of our Sauiour to sin to more, lest a worse thing come vnto vs.

Amos 2.13

Esay 24.20
Eccl. 12.15
1 Act. 5.21

Sinne no more, lest a worse thing come vnto you.

THe effect of sin is punishment, *Raro antecedentem scelestum deseruit pedit pœna claudo*, Punishment limping after with his lame foote, hath seldome forsaken the sinner going before him. Thus sin goeth before, and punishment follows after. They are inseparable companions, like water and moysture, fire and heate, the Sunne and his light: yea, cause and effect, mother and daughter, which sinne no man can pardon but God, & take this for a generall rule whatsoeuer thou

h Deu. 32. 42, 43. Mat. 23. 33

i Gen. 13. 6
k Gen. 3. 19, 24.
l Mat. 1. 21 Hosea 13. 4 Iohn 1. 15.

thou be, that *Peccatum punienda...est, aut à te, aut à Deo: si punitur à te, tunc punitur sine te: si verò à te non punitur, tecum punietur.* Sinne must needes be punished, either of God, or of thy selfe: If by thy selfe, then it is punished without thee: If of God, then thou and thy sinne must be punished together, for God punisheth either sin, or [n] the sinner, in one, or in both, and that without respect of persons, except they repent, [o] and sin no more; [p] whensoeuer, whereseeuer, and in whomsoeuer he findeth it. *Quia abyssus abyssum inuocat*, one deepe calleth another: So, the greatnes of the sinne [p] causeth the seuerenesse of the [q] punishment. Thus you may see that sinne, *Non solum ponit nos contrarios Deo, sed facit nos nobis ipsis graues*, Doth not onely set vs at varience with God, [r] but it maketh vs grieuous vnto our selues.

Augustine.

Luk 24. 47
Esay 45. 15

Psal. 4. 8.
Dan 9. 9.

[m] 1 Pet. 4. 13.

[n] Luk. 13. 3
Esay 59. 2.
[o] Ioh 5. 14
Eccle 21. 1

[p] Luk. 15. 11

[q] Math. 23 13

[r] Esay 1. 15
Pro 1. 28
Exo. 32. 10

Sinne

Sinne no more, leſt a worſe thing come vnto you.

IT is ſayd in the holy Scripture, in diuers and ſundry places, that *Odio eſt Deo impius & impietas ejus*: God hateth the wicked man and his wickednesse too: *Hee hateth all thoſe that worke iniquity; both the wicked man, and all his wickednesse, are in hatred with him*; Yea, the whole life of ſinners, as much as their very *thoughts, words and deedes God hateth.* They are abhomination in his gracious ſight, hee cannot abide them, but ſayth, *He that committeth ſinne, is of the Diuell* [a]; and therefore, *their names ſhall* [b] *rot, their dwelling place ſhall not* [c] *remaine*, for *a worſe thing ſhall come vnto* [*] *them, their deſtruction ſhall come ſuddainly, when they leaſt thinke of it*: hee doth not onely ſay, *their houſes ſhall be* [c] *deſtroyed, but alſo they themſelues ſhalbee no more* [ſ] *remembred, becauſe they ſhalbe taken in the ſin of their owne*

trans.

[ch 5.14
Wiſd. 14.9
Pſalm. 5.6
Pſal. 14.4
Prou 15.8
Iohn 12.52
Eſay 1.15
Pſalm 65.9

[a] Matt 12.37
Wiſd. 1.9
1 Ioh. 3.10
Item. 10.12
Eccl. 12.14
1 Pet. 4.5
Mat. 12.18
2 Ioh. 36.
[b] Pro. 10.7
[c] Iob 5.24
[*] Ioh. 5.1
[d] pro 14.2
1 Pet. 3.10

[e] pro. 11.14.
[f] Iob 24.20
[g] pro. 11.6.

transgression: And farther yet, hee cannot abide, nor permit sinners to prayse [h] him; but cutteth them off suddainely, in so much as many haue not time to think on God, or once to cry e, Lord helpe me; and therefore no marvayle if hee shew such rigour to sinners at the last day, when their *worse thing* [i] *shall come vnto them*; that is the dreadfull sentence of Christ: *Quantum in delitijs fuit, tantum date illi tormentum*: Looke how much hee hath beene in delights (of his sin) so much torment doe you lay vpon him: where and when hee or they shall behold the great, terrible [k] fearefull, and angry countenance of that mighty God [l] *Iehovah*, aboue them to bee their Iudge [m], with a sword of Vengeance in the one hand to [n] terrifie them, and a scabart of Iustice in the other hand to judge them; and their sin on the one side, to accuse and crye for Vengeance against them; and those cursed [a] Serpents, those vgly [b] monsters, those damned

[h] Psa. 14. 4 Wis. 14. 9 psalme 5. 6

[i] Ge 19. 24 Eo. 1 4. 29 Num. 21. 6 Nu. 16. 32 Acts 12. 23 Luk 12. 20 Acts 5. 10 Iudd 3. 21 22 2 Sam. 3. 27

[k] Deu. 18. 7

[l] Exod. 6. 3

[m] Ge. 18. 25 Mat. 16. 25 Mat. 16. 27 Rom. 4. 4 Heb. 12 23 Iohh 3. 22. Psal. 96. 13 Iam. 4. 12

[n] Deut. 32 41.

[a] Gen. 3. 14

[b] Esay 27. 1

[c] Mat. 25. 41.
[d] Pſal. 22. 16
[e] 1 Pe. 5. 8 Iohn 5. 14 Eſa. 30 33

neu ſpirits, [c] thoſe howling helhounds, [d] on the other ſide, to execute the vengeance of *thus worſe thing that ſhall come vnto them*, (which is) Gods eternall wrath and damnation; their conſcience gnawing within them: without them all damned ſoules that continued in their ſinnes, bewailing; and beneath them, *Gehenna* that infernall pit of hell open, and the cruell fornace ready to deuoure them: without, and on euerie ſide of them, all the world burning on fire. O then what ſhall they doe? to go backward is impoſſible, and to appeare, intollerable: Oh, therefore, let vs not deferre our time, but learne of our Sauiour [f] *to ſinne no more, leaſt a worſe thing doe come vnto vs.*

[f] Acts 5. 31 Math. 1. 21 1 Tim. 4. 10 1 Ioh. 5. 14 Wiſd. 21 1 Eze. 18. 21 Iere. 4. 1

[a] Gen. 40. 11
[b] Gen. 7. 10
[c] Gen. 19. 14
[d] Act. 12. 23
[e] Acts 5. 5.

Laſtly, it was the continuing in ſinne, that cauſed the reiection of *Caine* [a], the drowning of the whole world [b], the burning of *Sodome* [c], the conſumption of *Herod* [d], the fall of *Ananias* [e], and the

the damnation of the rich glutton [f], with many thousands more which now lye damned in hell: and can none of all these fore-warnings serue vs to *sinne no more, that this worse thing do come vnto vs.*

If they cannot, yet at the last, either let the miraculous deliuerance of *Ionah* from [g] drowning, *Iehosaphat* from [h] the *Amorites*, *Ioseph* in prison [i], *Daniell* in the Lyons den [k], *Susanna* from her wrongfull iudgement [l], *Peter* from sinking in the sea [m], the three Israelites from the fiery furnace [n], or the most bitter death which our Sauiour Iesus Christ suffered on the Crosse for our sinnes [o], bee a motiue to cause vs to *sin no more* which in so doing, he hath both couenanted and granted [p], that this *worse thing shal neuer come vnto vs.*

If you would flye the effect, shun the cause: If you would auoyde the punishment, then abandon your sinne; and learne of our Sauiour to *sinne no more*, (least that

[f] Lu. 16.25. Esay 30.33. Iohn 5.14.

[g] Iona 2.16.
[h] 2 Cron. 20, 24.
[i] Ge. 41.14.
[k] Da. 6.22.

[l] 1 Sam. 6.2.
[m] Math. 14. 31.
[n] Da. 3.26.
[o] 1 Cor. 5. 15.

[p] Iet. 31.33. Heb. 8.10. Mal. 3.7.

that a worse thing do come vnto you.
And as you were cloathed before
(like the Cripple) with the garment
of [q] *Vanity*: you must now put on
the Robes of Christs [r] *humility*; and
wash not you selues in *Sylo*, nor in
Iordan; but in the [s] poole *Bethes-*
da, of spirituall *Syon*; *Least a worse*
thing come vnto you.

To conclude, seeing God, is the
infinite good [a] that is offended:
Sinne the infinite euil that is com-
mitted [b], and this *worse thing that*
should come vnto vs, the infinite pu-
nishment of hell prepared for all
those that continue in their sinnes
without [c] repentance: Let vs ther-
fore learne, our Sauiours *Caveat*, to
forsake our [d] *sinnes*, that this *worse*
thing may not come, for our sinnes
are in the falling: but the grace of
God is in the rising: *Sin*, the cur-
sed worke of the Diuell; but mer-
cy, pardon, and forgiuenesse, the
blessed worke of [e] God. And as
much as God is mightier than the
Diuell, so much is his mercies to-
ward repentant sinners greater than

his

q Eccl. 5.1
Ezec. 7.19
r Reu 19.8
s Ma. 2.11
Iam. 4.10
a psl. 118.29
Iere. 33.11
b Wisd. 14.9
Prou. 15.9
Esay 1.18
d Io. 15.14
psal. 41.4
e 1 Pet. 1.3
Iude 2.1
Iere. 9.24

his [f] malice; our diſeaſe is great, but the power of the Phyſition is farre greater; yea before *they call I will anſwere*, (ſayth the Lord) *and while they ſpeake, I will heare.*

Wherefore, let vs not pleade vnto God, *Non eſt factum*, in denying our ſinnes, which hee warneth vs to *Sinne no more*; but let vs like good Souldiers, put on the whole *Armour of God*, and violently *reſiſt the Diuell*, in the power of Ieſus Chriſt, *and he will flye from vs*: So often as we reſiſt him, ſo often wee ouer-come, we make the *Angells* [k] *glad*; and glorifie God which exhorts vs to fight, *And helpes vs in the time* [l] *of neede*: Hee beholds our ſtriuing, hee helpes vs vp, when we faint, and Crownes vs with Glory and Honour, when wee [m] ouer-come.

The greater our Temptations are, the more noble muſt bee our [n] reſiſtance; and the more godly our life and converſations are,

[f] Rom. 5. 1 20 pſa. 103. 24
[g] Eſ. 65. 24
[h] Eph. 6. 11
[i] Iames 4. 9
[k] Lu. 15. 7
[l] Heb. 14 16
[m] 1 Tim. 6 19
[n] Iames 4. 7

are, the greater shalbe our crowne and o glory.

VVe must also most entirely desire Almighty God, who is the Author of p Repentance, to giue vs his grace to q repent; that wee may record a decree in our heartes, to keepe all our sinnes with euerlasting exile of Banishment r, and neuer admit any of them agayne in our Coasts. And let our heartes bee pricked on with the feeling of Gods s mercies, encouraged by his gracious promises of accepting our poore endeauours to doe him t service; yea, rauished with the expectation of such a u reward, as is assured vnto all those which learne this lesson of our Saviour, *To sinne no w more.*

And withall, let vs bee ashamed x of our long continuing in sinne, that wee could repent no sooner, and condemne the carelessenesse of our heartes, for doing our best Workes so imperfect.

And

p 2 Ti. 4 8
Esay 44. 2
p. Ier. 31. 18
Leuit. 5. 21
q Ecc. 21. 1
Psal. 41. 4
r 1 pe. 5. 18
s psal. 1. 2
t 1 Cor. 15 58.
u Col. 2 13
Esay 53. 5
w Iohn 5. 14
Ezec. 33. 5
x Rom. 6. 21

And moſt entirely craue pardon, grace, and mercy, from the Father of mercies; and carefully ſearch our hearts, y finde out our ſinnes, that wee may learne here of our Saviour, *To ſinne no* z *more*; but each day renew our Repentance.

And then wee ſhalbee aſſured, that the outward offering of grace, will bee ever accompanied with the inward working of the Spirit. And Gods Holy Spirit will bee our Conductor, his Word our director, while our Faith [a] holds the Anchor; And Grace ſteere [b] the Helme: Oh let our Teares [c] bee the Seas, our Sighes [d] the gales of VVinde, to arriue at Gods Heavenly Kingdome, which God hath prepared for [e] vs, Chriſt hath merited for [f] vs, the Holy Spirit doth aſſure vs, [g] and our owne godly lives and converſations in learning heere of our Sauiour to *Sinne*

y 1 Cor. 11. 28.
z Ioh. 5. 14

a Eph. 6. 16
b Eph. 1. 7 Titus 3. 7
c 2 Kings 20. 1, 2, 3.
d 2 Cor. 5. 2, 3
e Gen. 1. 1.
f Ioh. 3. 16
g 1 Iohn 5. 1, 6, 8, 13. 1 Cor. 2. 12

Sinne no more, will witnesse the same vnto vs, which the Father of mercies, euen for his Sonne Iesus Christ his sake, for euer grant vs. And as wee haue begunne to liue heere in thy feare, proceede and continued in thy fauour, grow daily in thy grace: euen so we beseech thee Oh Lord, to let vs liue with in thy Glory.

Amen.

Euen so sweete Iesus say
AMEN.

Sin

Sinne no more.

CHriſts mercy is to ſuch as do repent,
But not to ſinners that remaine in ſin;
Who were a ſinner, if he haue intent,
To change his life, he may his mercies win;
For in this world he hath his mercy plaſt,
Whilſt it endures, ſo will it ever laſt.

If ſinners Conſcience tremble for to thinke,
Of their accounpts vpon their dreadful day;
If that their terrors make their harts to ſhrink,
Than let their mind driue ſinful thought away.
And dare not doe their wicked actions here,
In which they durſt not, at that day appeare.

Gods juſtice doth, as ever heeretofore,
Call on that ſinners may receiue their due;
But Chriſts endeauour, now as evermore;
For mans repentance, and ſalvation ſue.
At Ieſus ſute, God ever graunteth grace,
And for repentance giveth ſinners ſpace.

Sinne

Sinne no more, least a worse thing come vnto thee.

TIs not the sinners death Christ doth desire,
Tis his Conversion he hath euer sought,
If man receiue for sinne, a sinners hire,
It is his due, which he himselfe hath wrought?
Tis knowne Christs mercy yeelds him more
Than Iustice can, if sinners would repent. (content,

Their blacke records within their dismal booke,
Fast lockt within the closet of their breast;
VVhen as the sinners thereupon doth looke,
VVith teares and terrors when they are oppresst,
If still presuming sinneth in their kinde,
By Iustice they can neuer mercy finde.

Eternall torments correspond their will,
Should such liue euer they would alwayes sinne,
They iustly then deserueth torments still;
VVho Swine-like run their course they liued in;
Oh careless sinner, let not sinne thee wound,
It terrifieth the lostest liue on ground.

R A V

E Ecce reum referunt almæ virtutis inepte, E
R Rupta via infælix improbitatis amor; R
R Rura malus colui, quibus effluxura videtur, R
A Aut certè vtilitas nulla vel illa mala; A
V Vitaq; digna mea est rapido telluris hiatu, V
I Inde, miser, fateor, supplicia, heu, merui. I

E R R A V I

En quater erraui, solũmodò carmina clamant,
Millies erraui, spiritus intus alit.

Thou fond fellow, behold the way of pleasing vertue being broke, the vnluckey loue of leudnesse do report me guilty of no goodnesse.

My euil disposed life haue manured those fields, from whence doth seeme to arise, eyther no commodity, or that, if any, it is of no goodnes.

And my life is worthy to be quicke swallowed of the earth, wherby I wretched man do acknowledge, to haue deserued eternall torments.

Loe, foure times I haue erred, my Verses onely cry out,
A thousand times I haue erred, yet the spirit within doth comfort me.

The

I Moſt humbly deſire all thoſe Gentle Readers, that ſhall gather any Comfort vnto their ſoules out of theſe my Labours, to pray vnto our Lord Ieſus Chriſt for me, to giue me his grace, and direct me with his holy Spirit, that what I eyther ſpeake or write, I may both in life and Doctrine, expreſſe and performe the ſame vnto my liues end: that whilſt I endeauour to rayſe others, I may rayſe myſelfe from all my ſinnes, to the glory of Gods Holy name, and the ſalvation of my owne ſoule.

Amen.

FINIS.